



**Dirshu**  
**דף היומי בהלכה**  
Daf HaYomi B'Halacha

# Daf HaYomi B'Halacha

**הזכות של הדין: ספק תהליך תלמוד**

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**Today's**

**LIMUD**

**Hilchos Tefila 106 (page 267)**  
**מסימן קו סעיף ב עד תחילת סימן קז**

## Today's TOPICS

**The Exemption of Someone Who is Occupied with Torah  
Studying Torah Before *Davening*  
Is Someone Who Teaches Torah in Public Mandated to Recite *Shema* & *Shemoneh Esrei*?**



### The exemption of someone who is occupied with Torah

A person who is primarily occupied with Torah study (i.e. he does not interrupt his study for any reason) must pause his studies to perform all *mitzvos* incumbent upon him, both *d'oraisa* and *d'rabonon*. Regarding *tefilla*, however, he must break only for *kriyas Shema* (with the *berachos*) which is a *mitzva d'oraisa*, but not for *Shemoneh Esrei*

which is *d'rabonon*. (According to the Rambam, who holds that *tefilla* once a day is also *d'oraisa*, he must break once a day for *tefilla* too.) Since the *mitzva* of *tefilla* is merely a way of requesting Hashem's compassion, it is considered less significant than the *mitzva* of uninterrupted Torah study and therefore does not supersede it. There were sages among the Amoraim who said of themselves that they did not qualify as 'one who is occupied with Torah.' Certainly today there is nobody who studies consistently enough to earn this appellation.

(סעיף ב וס"ק ו-ז; ביאורים ומוספים דרשו, 24-25)

### When is it permissible to study Torah before *davening*?

Generally, an individual who is studying Torah does not need to interrupt his learning in order to *daven* if he will have time to attend to it later. Someone who plans to *daven* alone at home should not start learning during the *zman* of *Shema* and *tefilla*, but if he started he may continue. (According to some *poskim* he should stop and *daven* right away, but the halacha follows the former opinion.) Someone learning in shul [or in his home, if a *minyan* will gather



there] does not need to pause until nearly the end of *zman kriyas Shema tefilla*. Someone who began learning at home after the time for *davening* may continue learning if he will not be able to resume his studies after an interruption, but he should pause to recite *Shema* (even if he has not yet donned *tefillin*).

(ס"ק ה ו"י וביה"ל ס"ב ד"ה מי)



### Is someone who teaches Torah in public mandated to recite *Shema* and *Shemoneh Esrei*?

Someone who teaches Torah to the public does not need to stop until close to the end of *zman kriyas Shema tefilla*. If, as a result of his stopping, the group will disperse and will cease learning for the day, the leader

should recite only the first *pasuk* of *Shema* and include a halacha or verse that mentions *yetzias Mitzrayim* in the lecture. He should try to complete *Shema* after the *shiur* in order to accept the yoke of Heaven. A second opinion holds that the teacher must interrupt his studies for *Shema*. A third opinion holds that he is only excused from breaking for *Shema* if he started teaching before the time for *Shema*. A final opinion holds that the Torah of someone who studies rather than *davens* is meaningless.

(סעיף ב, ס"ק ה-י, וביה"ל ד"ה ואם; ביאורים ומוספים דרשו, 28)

#### Yesterday's HIGHLIGHTS

- According to the Rambam, the obligation to *daven mid'oraissa* mandates a person to recite one *tefilla* of praise, request and thanks once a day. According to the Ramban and many other *poskim*, there is no Biblical obligation to *daven* but someone who does *daven* fulfills a *mitzva*.
- A lady who must care for her children and cannot *daven* properly should recite at least one short *tefilla* to fulfill the Torah obligation to *daven*. There are several opinions as to which prayers are most important for her to include.
- Someone who hears *kaddish*, *kedusha* or *barechu* while *davening Shemoneh Esrei* should not respond. Instead, he should fulfill his obligation by stopping and listening to the *chazan*.

#### Tomorrow's TOPICS

- 'Adding' to *Shemoneh Esrei*
- Someone who realized during *Shemoneh Esrei* that he already *davened*
- Someone who is unsure whether he *davened Ma'ariv*

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto:dirshu@dirshu.co.il)

Important Note: The halachic summaries are to assist you with your learning.  
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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